1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

ingly. Each man took only one horse, rode it to the salt beds, loaded it, and walked home. Each pilgrim must keep his horse fresh for the trip. If he had none, he might borrow, and no one would dare refuse. The compensation to the horse's owner was half a load of salt, or one saddlebagfull. The saddlebags taken were the ancient netted receptacles of maguey fiber. Inside these the salt was wrapped in handwoven cotton sheets or, in old days, fiber mats. Each pilgrim must make ropes of hair or of maguey fiber, for a bridle and for hobbling his horse. He wore, in the old days, only breech cloth and sandals. At his waist he carried two canteens, made of gourds, covered with rabbit skin, and slung in a grass net. He also carried a pouch of parched corn meal and the small watertight basket which was his only utensil for eating and drinking. Beside the corn meal, "ripe men" might carry as much dried squash, tortillas, or any other food as they could manage.

For all equipment there was a special vocabulary, analogous to that used on the warpath. The horse was called the partner; the gourd, the jar; the basket, the dish; pinole, gruel; hay, weeds; salt, corn. For other common terms there were words showing a similar slight variation. These words the neophyte must learn and not misuse, under pain of accident on the journey.

Each village took prayer sticks in some form, to be offered to the ocean. The following list will show the variety introduced under the general heading prayer-stick offering:

Komarik: prayer sticks with two turkey or eagle feathers. Left at each camping place, and one thrown by each man into the sea.

Piinimo: eagle down; no sticks. Each man brings his own down and throws it into the sea.

Aurgum and Santa Rosa: peeled white sticks of western willow; no feathers. Carried by leader. One placed at every camp, and one given each man to throw in the sea.

Akchin: sticks with turkey or eagle feathers carried by leader, placed at each camp along the way and given men to carry into the sea and to bring back again. One large stick, with streamer of red cloth, planted on the beach.

San Miguel: strips of red cloth thrown into ocean.

dropped to 740. The number of acres farmed by Indians at San Xavier has decreased from 1,125 to 45. New land has been put into cultivation at Chuichu. At San Xavier, land previously farmed by Indians has been transferred to non-Indian lessors or now lies idle. 241 311 178

On the three Papago reservations, 5,275 acres of land in four areas have been developed for irrigated farming: 1,307 acres at San Xavier, 370 acres at Gila Bend, 1,678 acres at Chuichu, and 1,920 acres at Papago Farms. During 1961 the lease at Papago Farms, which had been given to a non-Indian corporation for development purposes, was cancelled and the land was idle until the summer of 1963 when the Bureau of Indian Affairs planted 160 acres in small grains and forage crops as an experiment. For details of farming in the other three areas see Table 14 and Table 15. [427] [657]

175 241 311 [312] planted by Indians ranging from 800 to 1,200. By 1916, with water no longer available from the Santa Cruz River, 1,320 acres were irrigated with water from three wells. Indian farming continued at about this scale until 1953 when the present abandonment of farming by Indians at San Xavier commenced. In 1956, as shown in Table 14, a total of 886 [427] acres lay idle. The answer was a program for leasing San Xavier farm land to non-Indians which commenced in 1957.

241 463 During 1962 a total of 12 San Xavier Indians were engaged in farming, but mostly in small garden plots. The smallest of these was one half acre in size.

175 241 311 312 Indian farming at Chuichu has had a somewhat different history. Although known to have taken place, pre-Spanish farming in this area has not been specifically reported. The first report on the area is from Cletts (1915), who reported that 188 acres were being irrigated from the Santa Cruz River, but that the building of a canal to Green's Reservoir up stream had cut off a part of the water to Papago fields. Commencing in 1931, deep wells were drilled to supplement and replace the river water and, by 1937, 615 acres were developed for irrigation. In 1955, through the leveling of additional land and the drilling of new wells in an area just east of Chuichu, the Bureau of Indian Affairs made a total of 1,612 acres available to Indians. See Table 14.

The rapidity with which the level of ground water in the Casa Grande Valley is being lowered now threatens the life of the entire Chuichu project. During 1962 the one remaining productive well on the west side was choked with silt during an early fall flood on the Santa Cruz, reducing its capacity from 750 to 250 gallons per minute. Since this well had already been drilled to bedrock at 230 feet, and the water level had sunk to within 20 feet of this point, it was decided not to redrill the well. The result will be the abandonment of all farming on the west side and the transfer of Indian holdings (a farming cooperative) to idle land on the east. 241 133 312 311

Even the eastern section, developed after 1955, is threatened with the lowering of the water table at a rate that may cause its abandonment during the next decade.

During 1962 five Indian farmers were growing crops in the eastern section. In addition, the East Chuichu Project (an Indian cooperative) farmed an area of 80 acres of which 40 were planted in cotton. During 1963 the 65-acre cotton allotment on the western side was moved to the eastern section and management of the new land turned over to a non-Indian operator. 248 311 [474]

Development of irrigated agriculture at Gila Bend and at Papago Farms has always depended upon leases to 241 311 427

241 311 427 non-Indian farmers. Papago Farms is a new development in an area in the western section of Chukut Kuk district which had never been farmed commercially before 1958. A total of 7,500 acres of tribal land was leased in 1957 to a corporation for a ten-year period under a plan that called for ultimate development of 5,600 acres. From 1958 through 1960 the company reported 1,920 acres under cultivation. The following year no crops were planted and the lease was cancelled.

241 311 653 The Papago Tribal Council is now working on a plan to bring this area into cultivation as a tribal enterprise. A similar tribal project is contemplated for the development of 2,000 new acres of irrigated land near the proposed Tat Momolik Dam southwest of Chuichu.

651 Tribal income from farm land during 1961 was derived entirely from the agricultural lease at Gila Bend where non-Indian lessors paid a rental of $4,000 from a gross crop revenue of $22,720.

241 311 657 History and Prospects. Papago agriculture has never lived up to its promise. In 1949 the Bureau of Indian Affairs published a Papago Development Program which was the product of joint planning by Indian leaders and Indian Service technicians. At that time it was suggested that irrigated agriculture could be developed on about 16,000 acres of land at Chuichu, San Xavier, and Gila Bend. At that time there were 2,425 acres actually being farmed on

465 twice as often in Pinal as in Pima county,[1] and it was used most often with non-English speaking crews--Spanish or Papago speaking pickers.

A small proportion of the growers, all large enough cotton farmers to use more than one picking crew, used some mixture of these three methods of payment.[2] And in Pima county one grower's cotton was being picked by a Negro family which received a share of the proceeds for the entire cultivation and harvesting of the crop.[3]

427 465 466 The small incidence of share-cropping in southern Arizona contrasts strongly with the American South, and is reminiscent of South Africa, where rarely native tenants clear prickly pear from European farmers' land for building and grazing rights. There, as in Arizona, almost all farmers pay their native laborers cash.[4] Another Arizona contrast to the old South is a lack of company stores. Groceries operated by cotton farmers on their farms are very rare, occurring on only about 2 or 3 farms out of a hundred.

465 466 Out in the cotton field where harvesters work and are paid or credited with cotton they have picked, the man or woman at the scales is the key figure in the economic scene. The weigher pays off.

In Pima county cotton growers with smaller farms usually do this task themselves, and a high proportion of Pima county operators spend their days in the fields during picking season. In Pinal county the owner may drop by the field once in a while in his shiny Buick, but an employee or contractor mans his scales. The weigher received quite uniformly 25¢ per hundred pounds of cotton weighed in 1950.

A good majority of weighers or contractors and a few men employed to tramp down cotton in trailers took advantage of their strategic location to make some extra money off harvesters. They brought bottled sodas to the fields for sale at 10¢ a bottle. Sometimes they iced the drinks, but often didn't bother.

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[1] In Pinal county 11 of 51 farmers, 22%. Pima was 8 of 34 or 18%.
[2] 5 of the 85, or 6%, 4 of 41 in Pinal and 1 of 34 in Pima county.
[3] 1 of 34 in the county studied.
[4] Hunter, 1937, p. 388.